

ROSICRUCIAN DIGEST

1953
OCTOBER

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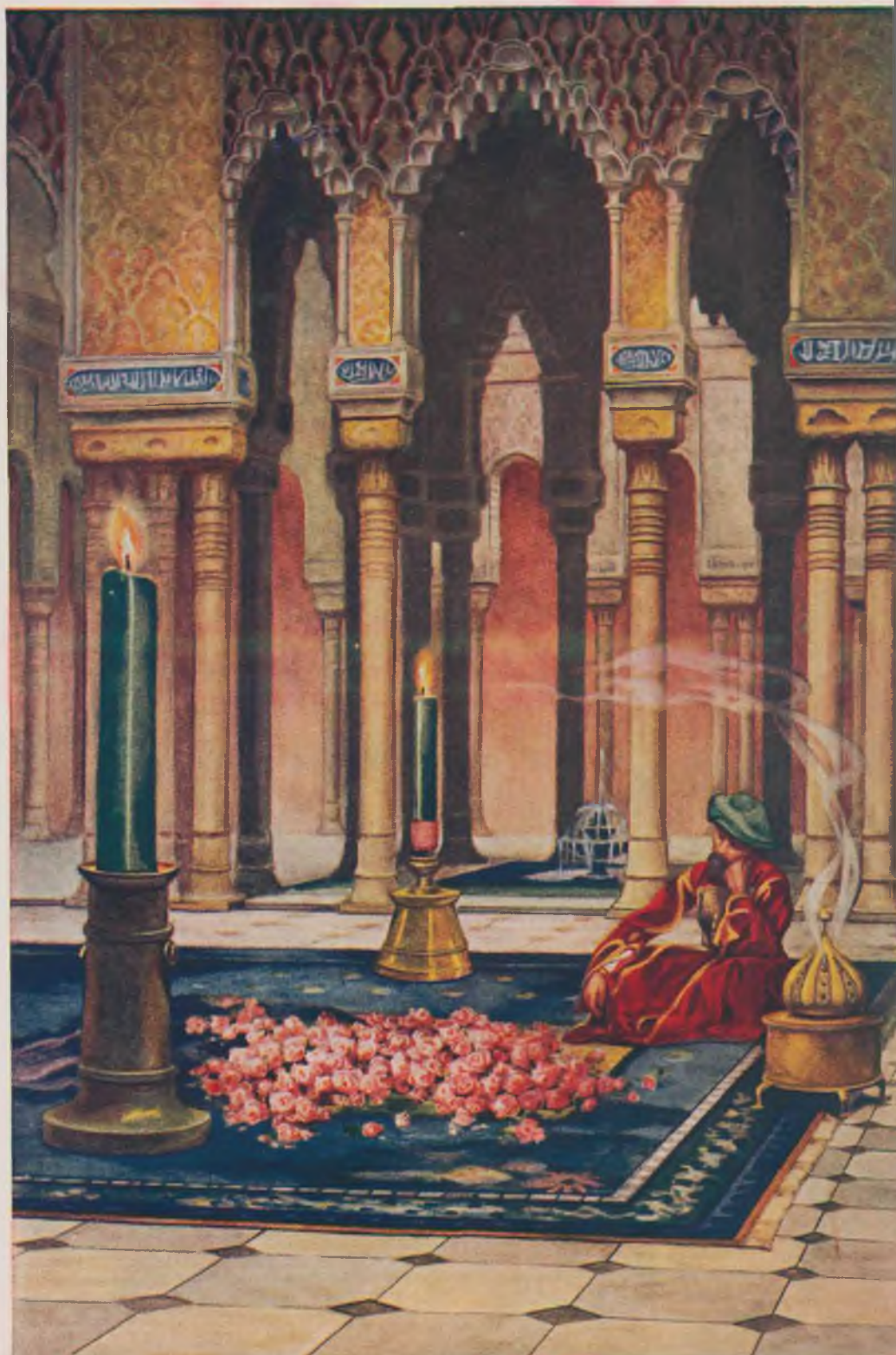
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Cover:

Meditation





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The ancients attributed directly to divine source everything which to the human senses seemed perfect—the perfume of flowers, the sweet-smelling early morning air, the tang of the sea, the mysterious scent of strange herbs. These pleasing odors were associated with the divine being of the gods. Even the soul was thought to have a fragrance of its own far superior to anything else which man could ever smell. In the sacred temples, herbalists would mix secret potions and compound rare incenses which were thought to approach the divine fragrance of the soul.

It was believed that an inhalation of the scented fumes would lift the soul to greater heights. It is known that rare incenses will aid in producing harmony of the senses, and for this reason, the Rosicrucians have had *especially prepared* an incense that is soothing and most helpful for meditation purposes.

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San Jose, California

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



WHERE A QUEEN RULED

The first great woman in history, Queen Hatshepsut who reigned over Egypt in the 15th century B.C., built this mortuary-temple. Her tomb is beneath these gnarled hills which rise on the west bank of the Nile and seem to shelter this dynamic woman even in death. In front of it she had erected to her memory this imposing temple which faced Thebes, the ancient capital of Egypt. Originally, the whole setting was one of grandeur, with magnificent gardens planted in trees and shrubs brought from equatorial Africa.

(Photo by AMORC)

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THE SOUL OF THE UNIVERSE is in the air you breathe. Deposited in your blood—with each inhalation you take—is *the intelligence* that directs the course of the planets through the misty reaches of space, and the strange phenomenon of life itself.

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Are you one of the millions who have looked *beyond yourself* for some external Divine Power or agency? Have you searched in vain for some outer sign or word of Divine assurance when in doubt or in need? Now learn of the *unsuspected power* that exists in every simple breath—and that becomes *part of you*. The ancient Egyptians believed that the essence of life was borne on the wings of the air. The Bible proclaims that with the first breath man

becomes not just an animated being—but a “*living soul*.” Try *this experiment*, and prove a Vital Life Force exists in the air. When you are in pain or despondent take a deep breath. Hold it as long as comfortable—then notice the momentary relief.

This Amazing Free Book

Would you seriously like to know how to draw upon this Intelligence of the Cosmic, with which the air is permeated? You can use it to awaken the creative powers of your mind, and for making life an experience of *achievement*. Use the coupon below for a free copy of the book, “The Mastery of Life.” It tells how in the privacy of your home *you may learn* to use these simple, useful, *natural laws*.

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Rosicrucians are NOT a religious organization

THE ROSICRUCIANS (AMORC) SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXI

OCTOBER, 1953

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

Should Capital Punishment be Abolished?

By THE IMPERATOR



As a philosophical organization, we are often asked "Is the Rosicrucian Order in favor of capital punishment, the penal system, and the theory that law-breakers should be forced to endure hardships, both mental and physical, in punishment?"

We have on various occasions explained that criminals were once considered to be subhuman beings. In fact, they were thought to be a kind of beast in human form. It was a prevalent superstition that the criminal was of a definite type, that he fell into a physiological mould. Therefore, attempts were made to classify his physical characteristics, namely, the kind of hands he had, the eyes, and the shape of his cranium. Fortunately, a statistical study of criminals made by an early student of criminology revealed that there were no standard physical traits for criminals. A man with a cultured and intelligent appearance, without hardness of expression or deformity, could likewise be most perverse in his conduct. However, the supposition that criminals were a different kind of human, with different bodies and souls, led to inhuman treatment of them.

It is only in comparatively recent times that criminologists, working with psychologists and psychiatrists, have proved that a high percentage of criminals are mentally ill or deficient. Two principal factors contribute to make the criminal: first, mental deficiency; and second, environment. Of the two the latter is the greater cause. The moral sense of the individual, if he is normal,

causes him to extend his self-consciousness to include others and society in general. In the most limited sense, self-consciousness or interest is devoted to that which brings about satisfaction only to our own body or mind. It is very intimate. We like to acquire clothes and food, and we like to experience physical enjoyment, because all of these are a satisfaction of the instinct of self-preservation in its narrowest sense. Gradually, however, the self expands eventually to include things which are more remote than one's own person. It will come to include our family circle, our group of friends, the community, and the nation. What is detrimental to all these things, which the expanded self includes, we consider as having a similar effect upon ourselves. In other words, a natural, normal person's self includes a number of integrated things. Experience, however, tells us that often it may not be a good thing to include certain items as part of ourselves. Thus, for example, we should not extend self so as to include those persons who have become enemies of organized society, no matter how much we may like them as individuals. If we do so, we involve ourselves.

Training and Environment

Proper training and the right environment has, therefore, an influence on the moral values, upon what we come to think is good or bad for self. One who is reared in surroundings of vice, where theft, arson, and assault are common acts by his associates, accepts such acts as the attributes of his friends and to his friends he extends his self-

interest, makes them a part of his intimate feelings. Consequently, what is done to them by society because of their acts he considers a hurt to himself. Therefore, he is instinctively furthering and protecting crime. When such a person is apprehended, he is not conscious of a crime. In fact, the State is his enemy because it is attacking him. It is striking at self and self includes the criminal associates who are his friends. Punishment, in the sense of physical abuse or torture, does not change such misconception on the part of that kind of criminal. The more severe the punishment, the more it is considered by him as a persecution of self.

If the criminal in such an instance is young and normal, isolation from other criminals and education in the ends that society hopes to accomplish, may correct his misconception. In such instances, penal institutions should, in fact, be *correction* institutions; they should endeavor to accomplish their objective not by punishment but by education. When there is no realization of wrong, through ignorance of the precepts underlying it, punishment only results in resentment and a belief that the punished one has become a victim of the power of society. It embitters the criminal.

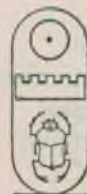
The criminal, who is a victim of environment as explained, should of course be restrained until his views are corrected, because he is obviously a menace to society. He should likewise be disciplined. He must be made to adhere to all the intelligent rules of the institution. He must be made to understand these rules, to know that they are not just mere arbitrary impositions, and why they are necessary. When he fails to comply, the discipline should take the form of deprivation of privileges.

Mental Deficiency

There are also those unfortunate persons who have a deficiency of the moral sense and are unable to evaluate the difference between right and wrong. It is not a matter of having them properly extend their self-consciousness so as to include as a part of their own nature, or being, those things which are right. They are so unstable that

they have no set convictions regarding behavior. They feel justified in one act today and in another act tomorrow which may be quite opposite in nature. Many such persons, called *moral delinquents*, are *morons*. They are of a sublevel of intelligence due to inheritance. Often they are the children of syphilitic or insane parents. The sense of responsibility cannot be cultivated within them. Such unfortunate persons must of course be restrained, for they, too, are a menace to society. These persons should not be punished but treated psychologically or medically if possible. If they are beyond help, they should be employed usefully in the institution in which they are restrained and segregated from society. Their contribution to society should consist of their being subjects of study by psychiatrists and criminologists.

Most persons who commit murder are quite aware of its being a moral violation, as well as an offense against the State. At times they are victims of provocation, of intense emotional reaction, such as jealousy or hatred. This constitutes a temporary insanity wherein they lose all restraint of themselves. At other times, the murderers are those who are deficient in the moral sense, as we have explained, and have no realization of the consequence of their acts. The law takes these differences into consideration by declaring some of the offenders insane and others guilty of first or second degree murder. There is nothing accomplished by taking the life of such persons, through capital punishment. If the State does that, it has become nothing more than a murderer itself, no matter what legal stand it takes to justify its exercise of power to take a life. It cannot be said that the State resorts to capital punishment for *self-defense*. The State can be just as secure by keeping such humans in custody. If the murder was committed as the result of a momentary weakness, the imprisoned man has a chance to realize his grave misconduct. He can redeem himself and pay society back through some useful acts beyond the prison walls. If the murderer is found to be delinquent in the moral sense, he is subnormal and certainly should not forfeit his life for something for which he is not responsible.



The Penalty

Those who favor capital punishment say that it discourages crimes of passion such as murder. In most of the states of the United States, capital punishment is the penalty for first degree murder and there is no indication that, because of it, there has been any slackening of murders. The average murderer is quite aware of the consequence of his deeds and yet capital punishment is no deterrent. Furthermore, some supervisors of penal institutions claim that most men prefer execution to life imprisonment. Consequently, if punishment is the object, imprisonment would be more severe than capital punishment.

An enlightened society will eventually not want to take human life under any circumstances. It will find it quite illogical to justify its purpose in taking a life, while at the same time claiming that the murderer's purpose in taking a life was wrong. The underlying precept is this: Has any individual, or group of individuals, the Cosmic right to take human life by force for any reason? Life is a gift conferred upon man. It is not something which he has created. It is man's Cosmic obligation to enhance that gift, not to destroy it. Remove the causes of crime. Isolate the criminal—do not kill him. You cannot stamp out the causes of crime by killing the individual criminal.

(Reprinted from the *Rosicrucian Forum*)

Christmas Cards

FOR EARLY SHOPPERS

BECAUSE everyone likes to get Christmas greetings in the mail far in advance of the December rush, we are making available at this early date, a new selection of Christmas cards. This year's design carries the symbols of Christmas into a new combination of mystical significance. The words and illustration together unite to bring a real message of *peace on earth* to all who receive it. The entire card, with its inconspicuous symbol of the Order, suggests something above the ordinary.

Fortunately, we have been able to retain last year's economical prices. These attractive cards, with envelopes to match, come boxed at \$1.50 (10/9 sterling) for 10, or \$3.50 (£1/5/- sterling) for 25, postpaid. ORDER NOW and take advantage of avoiding the last-minute rush.



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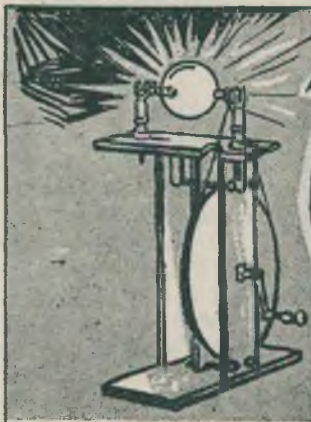
Let no package, letter, or Christmas card, leave your door without these attractive red and gold seals. In every part of the world then, they will shine like beacon lights beckoning man to a new day, a new year, a new life. With these, you give the *Spirit of Christmas* a new meaning. Order early so

that all your Christmas mail can serve a nobler, double purpose. A large package of 100 seals costs only 60 cents (4/4 sterling).

ROSICRUCIAN SUPPLY BUREAU

ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

The
Rosicrucian
Digest
October
1953



Light by Electricity

APPEARED IN 1709 WHEN FRANCIS HAWKSBEE OF THE ROYAL SOCIETY MOUNTED A GLASS GLOBE FROM WHICH THE AIR HAD BEEN EXHAUSTED, GOT IT WHIRLING, AND THEN HELD HIS HAND TO THE SURFACE. THE GLOBE WAS FILLED WITH LIGHT "SO GREAT THAT... THE ROOM, WHICH WAS LARGE AND WIDE, BECAME SENSIBLY ENLIGHTENED..."

Thomas Edison



SPENT \$40,000 ON HIS ELECTRIC-LIGHT EXPERIMENTS BEFORE HE GOT HIS FIRST CARBON FILAMENT. HE EXPERIMENTED WITH CARBONIZED PAPER, STRINGS, HAIR, FLAX, WOOD, GRASSES, BAMBOO, ETC. HIS EXPERIMENTS WERE JUDGED A FAILURE FOR A LONG TIME, HOWEVER.



BUT THE INVENTOR KEPT STRIVING FOR A PRACTICAL INCANDESCENT LAMP AND POWER SYSTEM. ABOVE LEFT IS PICTURED HIS FAMOUS "SPOOL OF THREAD" LAMP-- MADE POSSIBLE BY THE CARBONIZING OF A COTTON THREAD FOR THE FILAMENT.

IN 1879, EDISON PRODUCED THE

first practical

**Incandescent
LAMP!**

Ben Finger Jr.



Beyond the Mind of Man

By MARGARET DERR

How many times have you heard a grieving survivor sigh, "He (or she) never would have died IF . . ."? The statement then is followed by a bitter attack against some member of the medical or nursing profession.

And how many times have you also heard, "He (or she) would have died BUT . . ." and have this followed with the crediting of some lowly human for saving a life?

The circumstances surrounding such cases differ so widely as to be unrecognizable. But the sum total always adds up to the ironbound, first-above-all-else ethical code of the professions—WHERE THERE IS LIFE THERE IS HOPE!

Many times in my twenty years of nursing experience I have seen, and always with considerable shock, a patient having no visible chance to survive outlive a patient who had been slated to go home to promising tomorrows. And a few times I have even seen a doomed patient survive the doctor. This happened in the case of Dr. Blank, leading surgeon in our town of some 100,000 human beings.

One July day, Dr. Blank successfully passed a rigid physical examination for, and obtained, a \$50,000 life insurance policy.

The next Sunday morning he made rounds at the hospital, spoke sympathetic words to the potential widow of his most serious heart case, made arrangements for a heavy surgical schedule beginning at seven the next morning, and was congratulated on his robust health at the age of fifty. He then went happily off to the Country Club on a golfing date with three other members of the staff.



The four doctors teed off, talking their usual shop and seemingly without a care for the moment.

At the fourth hole Dr. Blank remarked: "It's the most beautiful day of the year. And I have never felt better in my life." With that he swung lustily, and then watched his ball sail down the fairway in a perfect arc.

Suddenly his eyes widened, his mouth opened as if to speak, he clutched at his chest—and pitched face forward onto the green.

Three of the city's leading doctors were present at this scene. But their combined skill, haste and frantic effort, was wasted time.

The day of Dr. Blank's funeral the heart case he had given up as lost sat up in bed and witnessed the wedding of his only daughter, who had hastened the ceremony because of her father's condition. One month later he was at home and puttering around the yard. Five years later he was still alive and reasonably active.

The insurance company paid the claim on the doctor's life. He was, they decided, in perfect health when the policy was written.

Choice or No Choice?

Once I had my own experience. "You might not live through the night," an enterprising young doctor told me one midnight over fifteen years ago. His words had the electrifying effect of galvanizing me into consciousness to speak my first coherent words in three days.

"I'll outlive you!" I told him—and meant it.

Well, I'm here to tell you about it,

and he isn't. This young man was instantly killed in a three-car collision on his way to a homecoming football game before that year was out.

Odder things happen in professional experience.

Two blocks up the street from where I now live a middle-aged man came home from the Mayo clinic some months ago carrying a death warrant and a diagnosis of cancer of the throat. His whole family united to make his last weeks happy, exerting themselves to the limit. But it didn't pull him out of his despair. He sold a successful business, disposed of all his property except the roof over his head, made a will, and distributed other possessions among his children—all this while he was the object of wholesale pity among those who knew him.

This went on till one week-end an ambulance pulled up in front of the house, siren wailing—and then pulled away at top speed. The neighbors stood around sadly confirming "poor Tom. Too bad."

The next morning they stopped sighing and started gasping. The obituary read "Mrs. Tom" instead of "Mr. Tom." That was months ago. And "poor old Tom" is hale and hearty still, trying to take up his slack time.

Then there was the case of fifteen-year-old Eric—the like of which comes along only once in the practicing experience of any nurse.

When the hospital called me that afternoon, for special duty, I shuddered. "The boy accidentally shot himself through the chest and can't possibly live more than three hours," the superintendent told me.

I didn't want to go, because I hate those youthful, hopeless cases. But I pulled on a clean uniform and responded, with a familiar sick dread.

I found Eric propped up in bed and the whole hospital personnel sighing: "Too bad! He's such a nice boy. So promising too. But every doctor on the staff has seen him—and says it's hopeless."

Eric had other ideas. He rolled his handsome, well-shaped head on the pillows, gasping through blue lips in a pallid face: "Help me! Please help me! I'm too young to die! I want to be an engineer!"

My stomach turned over—but into my heart came a strange determination and a faith that comes only once in a lifetime. "You won't die, Eric," I heard my own voice saying. "Just keep fighting and you won't die!"

In the hall the supervisor faced me incredulously a few minutes later. "Are you crazy? Telling him a thing like that," she scolded. "He has a brother on the staff—and even he says he can't live three hours."

"Nertz!" I answered snippily and ungrammatically. "He's not dead yet!"

I took an unmerciful beating over that remark. But my three-hour emergency case stretched out to a struggling year. And Eric fooled everyone by surviving to make engineering history in the Pacific theatre during World War II.

On the opposite side of the Almighty's ledger was the girl who was going to be married during the Christmas holidays. So she had a chronic appendix removed to prevent "ailing" on her honeymoon.

The surgery and recovery were as routine a thing as I ever saw. And on Christmas Eve morning, she was sitting at the window wearing a blue dressing gown and waiting for her fiancé to arrive to drive her the hundred miles home for the wedding.

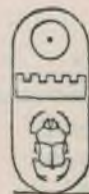
Just before noon I went toward her room with some Christmas mail, slightly envious of her glowing happiness. At the door I stopped dead in my tracks, so paralyzed with shock that I even forgot her name for a few horrified seconds.

The bride-to-be lay across her bed in a sleeping posture, her outflung hand wearing the diamond was only an inch from the bell switch—her beautiful face as peaceful as that of a sleeping child. It was such a stunning shock that I can still see her all these many years later.

And thus is the way of life and death. Seldom does the puny hand of the professional man or woman play any part in this mysterious game. But some cases make you wonder.

Against Orders

I recall a young man with a ruptured appendix complicated with peritonitis in a time prior to miracle drugs. The



doctor talked to the family, prepared them for the worst, and then had a nurse posted at the bedside. Everybody else left—weeping.

The nurse was a young thing, gifted with a vivid imagination. The instant everyone was gone she went out to the drug room, prepared a stiff shot of adrenalin and thrust it into the muscle over the dying patient's heart—purely on the assumption that she couldn't harm him, and might do him some good.

The next morning the doctor was thunderstruck to find his patient propped up on pillows, perfectly conscious—his pulse and respiration normal.

On such small happenings is history written, discoveries in medicine are made, and the tides of a relentless time turned. That young man went on to become a great public figure.

I also recall an expectant mother so critically ill with pernicious vomiting that both her life and that of the unborn infant were despaired of. A staff meeting in consultation agreed on surgery, to save the mother's life by sacrificing that of the infant. But the night before the surgery was to be performed a probationer was sent to that floor to answer bells for the regular nurse. She did not know about the strict orders not to give that mother any liquids to provoke further vomiting. So when the mother rang and asked the inexperienced girl for a glass of cold milk—the probationer gave it to her. The patient drank the milk, retained it, and asked for another. The probationer complied. This kept up till the critically ill expectant mother had drunk and retained more than two quarts of ice cold milk. Then the graduate on the floor learned of it—and promptly blew her top. First she bawled the tearful probationer out to a fare-thee-well. Then she frantically called the house doctor, who called the physician in charge. He in turn rushed post-haste to the hospital to correct the "damage" and, incidentally, to promote the probationer's expulsion.

But nothing happened—except that when the doctor arrived he found the mother sleeping peacefully for the first time in weeks, with her nausea relieved.

The curtain to this case was a squalling boy weighing almost ten pounds. We were so happy over him we almost

put him on the hospital short-wave system for all the world to hear. One wonders at these strange twists of fate and what becomes of such babies in later life.

How many lives of mothers and unborn infants this small incident has saved is beyond reckoning. For thereafter it became a hospital policy to give such mothers anything they wanted. The requests were sometimes a little hair-raising, but they worked more times than failed—which was a comfort.

The Unexplainable

I know of one case where the nurse really did save the patient's life, almost at the cost of her own.

This diminutive girl was on night duty with a two-hundred-pound pneumonia patient who was acting a little erratic. He asked for ice water. And she was at the door that snowy midnight, on her way to get it—when he suddenly leaped from bed and lunged toward the window. She dropped the pitcher and sprang across the room after him—snatching at his feet just as they disappeared over the sill. She caught one foot and hung on—filling the sleeping hospital corridors with her wild screams, and holding the struggling patient from certain death on the concrete four stories down.

Nurses and doctors ran from six wings to pull the patient to safety, shackle him to the bed, and drug him. Then, and only then, did the hundred-pound nurse collapse with second degree burns across her thighs sustained while leaning across the hot radiator.

The patient did not know what he was doing when he leaped through that window. But he lived—to marry the nurse and father four sons.

The availability of a doctor, a hospital, drugs, and communications does not always decide the outcome of a critical case.

Back in the days when double lobar pneumonia was a clincher to kill, I was called ten miles into a sparsely settled rural area to care for a young farmer who had been suddenly struck down with this killer while doing his morning chores.

The doctor made a call, issued orders that seemed useless considering the patient's critical condition, sent the

frantic young wife into town to have some prescriptions filled, and then left.

The wife never got back with the drugs, and the doctor didn't see his patient again for days. Within the hour a record-breaking blizzard had roared out of a clear sky, making the roads impassable, completely disrupting telephone service, and totally isolating me with my sick-unto-death patient.

That was my most unforgettable case. For four days I carried on a lonely hour-to-hour struggle with ice compresses to hold down his raging temperature; the few drugs on hand were soon exhausted, and canned goods from the basement. I dragged fuel through the sky-high drifts, heated bricks in the oven to combat chills when the water froze, went out and milked a cow, and struggled to the hen house through waist-high drifts to get my patient some food he could digest after being fed like an infant. I didn't sleep during those four days. It sounds heroic. But, believe me, it was purely self-preservation.

When a snowplow finally got through the roads, the patient had passed a three-day crisis and was lying limp, white, and exhausted—a skeleton of his former self. But he had nothing on the nurse. It took me a month to get over that one.

These miracles and strange twists of "fate" never cease in the professional routine. In the world of medicine, to-

day's miracle is always tomorrow's accepted possibility—and vice versa.

Hopetful Outlook

For centuries, all diabetics and anemics died slow, pathetic deaths, virtually starving to death in the midst of plenty. Today these maladies are chronic affairs that startle and worry no one—because now we have insulin and the liver extracts. It was years before the incredulous world fully realized that such sufferers need not die, but could actually outlive their healthier neighbors.

In like fashion we may see, within our lifetimes, cures and preventives for cancer, polio, heart disease—because the professions, and research, never despair of finding a way. Also within our lifetimes we may see the birth of new diseases and new maladies to plague mankind and the professions.

These things are sacred in the medical world. By this code those who take in earnestness their professions will live, work, and often die in a world set apart from accepted fact and outcome. The public never knows nor fully realizes the lengths to which doctors and nurses sometimes go to save a life or find a cure.

As you read this—right now—somewhere in the world someone is racing against time and untold odds to save a life—never despairing in the face of failure. It is not for man to say what is or is not hopeless.



IN ANY EVENT, BE PREPARED

Whether your hopes and ambitions to attend a Rose-Croix session ever materialize or not, it is to your best interests to *be prepared!* It costs little now in time, money, or mental anxiety, to file your application for attendance at the 1954 Rose-Croix University term. Simply write to: THE REGISTRAR, ROSE-CROIX UNIVERSITY, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, and ask for your free copy of the *Story of Learning*.

If it has been your dream to attend Rose-Croix, then it is incumbent upon you to take this first step. It is action upon your part that brings you the things you most desire. When we establish any goal for ourselves, we should immediately take all action possible toward that end. It *may* not be possible for you to attend Rose-Croix, but if you want to come, it *is possible* for you to matriculate now and have your preliminary instruction completed.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

EXPERIENCE IS TO REMEMBER



THE question often arises, Why is it that all human beings are subject to certain experiences that are disagreeable? Why should life be partly composed of those experiences which give us pain or cause suffering? Both religion and philosophy have considered this question. In terms of Rosicrucian philosophy, we attempt to analyze it on the basis of the law of Karma; that is, we have certain experiences that are links in a chain which we ourselves form. The chain is built link by link, and the effort, emotions, and feelings, that enter into that chain are the stuff from which it is made and which constitutes its strength.

Within the memory of man, how-

ever—in one life—are many experiences which he should not forget. Unfortunately, we do not always keep in mind that all experience is something to be sheltered within the consciousness and preserved within memory. We can draw upon experience for strength; we can use it in times of trial. It is ours upon which to build a foundation or to grow by means of its sustenance. Very frequently man's memory is short; he forgets. Man's memory is also convenient in that he directs his attention only toward those things which he finds easy and pleasant, and which satisfy some desire.

When a man is comfortable, when he is protected and warm, it is easy for him to forget the penetration of bitter coldness that may have once been his experience. He may also fail to remem-

ber that at the moment some other man may be cold. When we are satisfied after eating good food, we quickly forget the pangs of hunger that may have been our experience at another time. When we are in a company of friends who are affectionate and understanding and ready to give us help or aid, it is so easy to forget that there is still existent much loneliness and that we, too, could upon occasion become friendless.

When man is prosperous, he may forget that chance and numerous other events which are well within the realm of possibility could suddenly alter his worldly affairs, and with apparently no concern for his well-being or comfort. When we are at peace, we may forget that the price of peace is to

maintain to the best of our ability an attitude which is tolerant, understanding, and which evidences kindness toward fellow beings—and above all, to maintain an active and existent sense of justice.

When life deals easily with man, he in turn deals easily with life. When things go well, man is so easily put in a position of forgetting that the difference between eternal happiness and certain regrets may lie in doing what one pleases. To do as one pleases may mean the living of a completely objective life, existing as a selfish, conscious entity rather than being aware of that still, small voice which comes through the soul and is heard by us only within and which, in an indirect way, is the voice of God.

AMORC RALLIES AND INITIATIONS

All active Rosicrucian members are invited to rallies. Membership in a Lodge or a Chapter is not a necessary requirement for attendance.

CALIFORNIA, Los Angeles

Southern California Rally, sponsored by Hermes Lodge, 148 North Gramercy Place. The Abdiel Lodge of Long Beach and the Akhnaton Lodge of Pasadena are included. The dates are: October 24 and 25. Harvey Miles, Joel Disher, and J. D. Freeman of San Jose will be present. The rally will be held at 6840 Hollywood Boulevard, Hollywood. First and Ninth Degree initiations will be conferred.

CANADA, Vancouver, B. C.

Pacific Northwest Rally, sponsored by the Vancouver Lodge, 805 W. 23rd Ave. Michael Maier Lodge of Seattle and Takhoma Chapter of Tacoma are included. The dates are: October 9, 10, 11. Present will be the Supreme Secretary, Cecil A. Poole.

COLORADO, Denver

Rocky Mountain Chapter, 1470 Clarkson St. Rally is scheduled for October 9, 10, and 11. Rodman R. Clayson, Grand Master, will attend.

MICHIGAN, Detroit

Thebes Lodge, 616 W. Hancock Ave. The rally dates are: October 16, 17, 18. The First, Fourth, and Ninth Degree initiations will be conferred on eligible members.

OREGON, Portland

Enneadic Star Lodge, 2712 S. E. Salmon. The rally dates are: October 16, 17, and 18. Fourth and Ninth Degree initiations will be held.

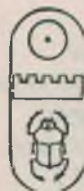
PENNSYLVANIA, Philadelphia

Benjamin Franklin Lodge, 1303 W. Girard Ave. The rally dates are: November 7 and 8. The Eighth Temple Degree initiation will be conferred. For any further rally information, contact: Rally Chairman, Edgar Brown, 23 So. Walnut St., Maple Shade, N. J. or Rally Secretary, John P. Turner, 312 So. Camac St., Philadelphia.

INITIATION ONLY

NEW YORK, New York City

New York City Lodge, 250 W. 57th St. Sixth Degree initiation will be conducted on October 25, at 3:00 p.m.



A Demonstration of Alchemy

ZINC INTO GOLD

(Reprinted from *The American Rosae Crucis*, July, 1916)

THURSDAY night, June 22, 1916, there was given to the Officers and Councilors of the Supreme Grand Lodge in the Temple in New York, a demonstration of the ancient art—science—of transmutation.

It was the first time such a convocation was held in America—and it may be several years before a similar demonstration will be given again. Each Grand Master General is permitted to give, during his lifetime and term of Office, one demonstration of the ancient process whereby the transmutation of metal is accomplished.

Believing that the time was ripe for such a demonstration before the members who have been studying the laws which underlie all transmutation, our Imperator and Grand Master General made preparations for this most interesting manifestation of those fundamental laws so thoroughly covered by the lectures of the First, Second, Third, and Fourth Degrees of our Order.

The preparations consisted in writing upon 15 cards the six or seven ingredients used in the process and the eight or nine accessories, including a small pair of tweezers, a small china dish, piece of gauze, pail of filtered water, etc. Also, there was written on one card "a piece of ordinary zinc, size about $\frac{1}{2}$ -inch wide, 1-inch long and $\frac{1}{32}$ of an inch thick," while on another card was written "small amount of pure nitric acid for testing the zinc."

These cards were drawn at random by the members of the Fourth Degree on the previous Thursday night. By this means fifteen of the members of the Council actually possessed, collectively, the complete formula for the process, though individually each found



that, except for the zinc and nitric acid, the article called for on the card was easily obtainable in the home or on the street with no, or little, expense. In fact, each testified that the ingredients used, outside of the zinc and nitric acid, could be safely taken into the mouth

and swallowed—and that some were even used in cooking in the home.

Each member was pledged to secrecy—not to reveal to any other member, or anyone else, what was written on the cards, and all were pledged not to unite the fifteen parts of the formula until three years after the transition of the present Grand Master General. Each member was then told to bring the articles called for in carefully wrapped packages and to hold them intact until called for.

On the night of the demonstration all were on hand promptly at 8 o'clock. In order to meet the demand for one outside and disinterested witness, a representative of the New York World's editorial department was invited. Because of his presence a ceremony was arranged which did not include any of the secret rituals or work.

The Temple was especially decorated with beautiful red blooms. Beside the usual crucible stood a table draped with the altar cloth and symbols and an American flag. All officers were in full regalia.

After an opening prayer an address was given by the Grand Master General, as follows:

"We are assembled in Holy Convocation tonight in this Temple to demonstrate for the first time in this country the actual realization of the dreams of our founders. For a hundred years or more the Elder Brothers of our Order

in Egypt worked at their crucibles and wrestled with the problems of alchemy in an attempt to apply the fundamental laws of our philosophy and science. At last they succeeded, and transmutation on the material plane, according to the laws of the triangle on the material plane, was demonstrated. And it has never been demonstrated outside of our Order.

"You have had explained to you in the first, second, and third degrees, these same fundamental laws. You know the true laws underlying the composition of all matter and its qualities and classification. You know the real difference between glass and wood, air and water, flesh and mineral; and you know the true and actual difference between a piece of granite, a piece of lead and a lump or grain of pure gold. You know that by altering or modifying these differences you will modify the physical property—the quality, the expression—of these minerals. All this you know. You have received the absolute knowledge in our lectures and demonstrations. Your understanding of the great principles and laws of God and nature is based upon facts, whereas all around us we see and meet with claims and processes in those fields of science outside of our Order, which are based entirely upon theory or promiscuous observation.

"Since the members of this Fourth Degree are the most advanced of our own hundreds of Rosaecrucians in America to-day, I have felt the call to take advantage of the privilege accorded to me as your Imperator and Supreme Grand Master, to make this demonstration of the laws of transmutation; and after due consideration of its national import and its immediate effect upon the minds of those who esteem this Order and its work so reverently, I grant unto you one and all the privilege of witnessing for the first time the sacred, holy and secret process and method of transmutation.

"May the Light so shine through this demonstration to-night that thousands of yearning souls in every part of this glorious country may, indirectly, see the Light and find it a beacon by which they may be guided to our fields of endeavor."

Then the fifteen members, holding

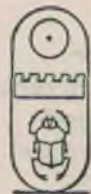
packages as per instructions on their cards, were requested to place them on the table beside the crucible in full sight of the members. Directly beside the table sat the New York World's representative keenly alive to the value of close observation, and as skeptical as any skeptic we may meet from a newspaper. The World has been investigating some of the other so-called Rosaecrucian movements in this country and from the correspondence it so gladly showed us, with the evidence of false statements, we are not surprised that this investigator was anxious to have all the further proof he could add to that which he already possessed regarding the genuineness of the claims made by our Order. For this reason—unlike those bodies he is trying to investigate—we gave him every possible opportunity to KNOW.

When the zinc was produced by one of our members—himself a mining engineer and expert on the subject of metals—it was at once turned back to the members to be so marked with initials and symbols as to make future identification positive.

The New York World representative was one of the first to mark his initials on the piece of zinc in an unmistakable manner. Then the zinc was tested by nitric acid to prove its nature. The fumes from the acid on the zinc were plainly visible to all present. Then the piece of zinc was cut in half. The half piece—about half an inch square containing the scratched initials and symbols, was carefully weighed on assayers' scales. It weighed exactly 446 milligrams.

Then the zinc was handed to the Vestal Virgin who took it with the tweezers and held the metal in full sight while the Grand Master General picked up a small china dish—such as is used as "butter dishes" and which a member had placed on the table. In this dish we could plainly see the Master drop some white powder supplied by one Sister present. Into this was dropped several petals from a fresh red rose brought by another Sister. Then the Vestal Virgin placed the piece of zinc into the dish and over it were sprinkled several other white powders supplied by some of the Brothers.

The dish was held then over the



colored flames and fumes of the crucible while the Master stirred the contents of the dish with merely the tip of the forefinger of his right hand.

The left hand of the Master held the dish over the flames and the fingers of the hand were certainly severely scorched, as could be seen after the allotted "sixteen minutes" of stirring were up, but he showed no sense of pain then nor over two hours afterward and the following morning even the outward effects of the burn had disappeared.

During the process, which called for continued concentration and very active handling of dish, ingredients, etc., to a most tiring and exhaustive degree, the Master dropped into the dish the different ingredients brought by the members. The World representative was most careful to note the outward appearance of each ingredient and surely none present missed a single phase of the process. Our nerves were tense, we hardly breathed and were prepared for almost anything.

It was the first time the Master had conducted the process and he and we all realized that if any member had failed to bring just the proper ingredient, or if anything else was wrong—a disaster might occur. Emergency articles had been provided by some present—for it was not the failure of the demonstration which we hoped would not come at this time, but personal injury to the Master whose whole body was so close to the crucible and whose hands and face were practically in the fumes.

After the last petal of the rose had been dropped into the dish, the Master announced that he had reached the end of the process as he knew it. It was a crucial moment. The Master straightened up his figure, from the bent over position he had maintained for sixteen minutes. Those in the rear of the room rose from their seats and crowded to the front of the Temple, forgetting all Temple decorum in their eagerness to see the result of the process.

Then, in a quiet, simple manner the Master lifted the metal from the dish, held it close to the altar light burning in a crystal lamp brought from a Rosae-crucian Temple in the Orient, and after

a critical examination announced in a dignified, almost reverent tone:

"It is gold!"

Those close by leaned forward to see the metal. There was an almost imperceptible motion of rushing toward the Master by the thirty-seven members present, when the Master passed the metal over to the Brother who had brought the original piece of zinc and said: "Brother, you and the gentleman from The World may weigh the metal and note the probable increase in weight."

Carefully was the metal weighed again by the same scales. Every adjustment possible showed that the piece of metal had increased in weight. This was announced by those witnessing the weighing. Then The World's representative announced that the piece of metal contained and plainly showed his initials and other marks and others stated that their identification marks were also visible.

The metal had a bright, yellow appearance, much like the light color of pure gold and not like the more copper yellow color of 14- or 18-karat gold.

At the request of the Master the metal was immediately subjected to nitric acid tests as was the zinc—the same piece of metal—before the transmutation. This time there was no burning of the metal, no fumes, and the test was repeated several times.

Astounded—yet knowing what really had occurred and the simplicity of it according to our teachings—most of us felt that we had witnessed one of the strangest, most sacred demonstrations and experiments yet given in our Temple.

The Master fittingly closed the convocation and all retired to the Imperator's office, the Imperator carrying with him two pieces of metal—each originally forming one piece of zinc—now different in color, weight, and nature. The Secretary General remained in the Temple to destroy all the ingredients which remained unused on the table beside the crucible.

In the Imperator's office, under the bright, white electric lights, the two pieces of metal were compared. It is needless to state that most of the mem-

bers conceded that one was gold—of a refined nature—while the other was zinc. A few were less positive that it was pure gold and their attitude is best expressed by the words of The World's representative, who in writing the report for the newspapers, said: "Whether pure gold was evolved or not I cannot say. I am not familiar enough with gold to make so bold a declaration. But of this much I am sure and will vouch for: a piece of tested and marked zinc was certainly transmuted into some other metal of a distinctly different nature, color and weight which successfully passed the acid test for gold. Furthermore it looks like gold. Whereas the metal I marked and tested was at one time zinc it is not zinc now, and the change was brought about before our eyes in fifteen to twenty minutes,

in an honest, sincere and frank manner."

The two pieces of metal will remain for some time in the Emperor's office, in a case, where they may be seen. Newspaper men, editors, and several scientists have examined them and go their way greatly perplexed. No change in the appearance or size of the metals has occurred since the demonstration—and none is expected—except that one small corner piece of the gold has been cut off and sent to the Supreme Council of the Order in France along with an official report.

While going to press we learn that Sir William Ramsay has left this earth life. In our next number we will describe in detail this illustrious scientist's researches and actual transmutations of baser metal into gold.



Sir William Ramsay

(From *The American Rosae Crucis*, August, 1916)

The noted chemist and alchemist, Sir William Ramsay, passed away on July 23, 1916, at his home the Beechcroft, Hazelmere, Bucks, England. He was considered the foremost chemist of our times, and his demise will be felt and regretted all over the world.

As a writer he was as successful as a lecturer, and among the numerous papers and books from his pen, the following are of special interest: "The Molecular Surface Energy of Liquids," and "The Discovery of the Constituents of the Air." His three papers on atmospheric gases *neon*, *krypton*, and *xenon* are of inestimable value to science. With Lord Rayleigh he wrote, *Argon, a New Constituent in the Atmosphere*, and in conjunction with Frederick Soddy, *The Transmutation of Radium into Helium*.

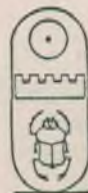
Sir William Ramsay was what he was by right of labor and appreciated endeavor. He was not born a noble as the world regards such, but rather he established his nobility by personal acumen. He was knighted in 1902 and received the Nobel prize of 1904. The Nobel prize has nothing to do with the knighthood of royal creation; it is far

superior to any such, and it is only a coincident that the Swedish philanthropist who founded the Nobility of the World, did have the name *Nobel*. Ramsay was recipient of this honor.

Sir William was born in 1852, and became assistant in the Young Laboratory of Technical Chemistry in 1872. He was Professor of Chemistry at the University College of Bristol from 1880 to 1887 and thereafter joined the faculty of the University College of London as Professor of Chemistry, from which he retired in 1913 as Professor Emeritus.

Sir William was a staunch supporter of synthetic chemistry, which he regarded as "the hope of future generations." In an article for the New York *Sunday Times* of Dec. 1, 1912, he says: "The modern chemist must work for future generations. The synthetic process, really the development of comparatively recent years, is successfully solving many of the problems that are vital to the life of the people of the future. The work of the modern synthetic chemist now involves the saving of untold millions of dollars to the present and future generations."

In 1913, Sir William Ramsay deliv-

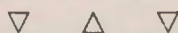


ered a lecture on the subject of transmutation at the Chemical Institute in Rome before an audience including King Victor Emmanuel in which he explained how he had produced argon from dry hydrogen, and how he had found that when an electric discharge is passed through a vacuum tube containing a little hydrogen, two rare gases appear, which he has called *helium* and *neon*. He further explained that the transmutation of baser metal into gold was possible in only one of two ways, either by the transmutation of one element into another, or by the creation of an element from electricity.

That Sir William did not give ALL his knowledge to the world we know, but still he was regarded by his colleagues as a man of brilliant imagination and daring conception, often causing the scientific bodies much worry and theme for discussion. His work has done a great deal to shake the very foundations of chemical science, and

shown many fallacies in the "axioms" of chemistry. He has continually intimated or hinted that the world stood "on the threshold of an entirely new departure in scientific investigation."

Are we to find in America the man who dares to take up the reins where Ramsay left them? Have we not the material and the genius? Have we not the knowledge to give to those who prove themselves worthy and daring to face the storm of protest arising from ignorance? Time alone will tell when, where, and how. In the meantime we cherish the memory of Sir William Ramsay, the Illuminated, who wrote his chapter in the World's History, not by tramping down his fellow men, not through destructive tactics, but through useful endeavor for the service of mankind, and who left the world better because he had lived here. His memory lingers in loving hearts, especially in the hearts of all Rosaecrucians.



Strange Phenomena

THE BED OF NAILS

By ARTHUR C. PIEPENBRINK, M. A., F. R. C.



AN awestricken crowd gathered about a scene of apparent torture. The center of attention was a Swami and beside him a bed of sharply pointed blades of steel. Several doctors and scientists of a sort were testing the rigidity and keenness of the spikes. The Swami took a breath; his features became frozen, as he carefully laid his bared back on the deadly object.

This seemed not to be sufficient demonstration of his powers. An assistant laid a block of stone upon the Swami's body and then proceeded to break the stone by repeated, heavy blows with a mallet.

This being ended, the Swami stirred, and carefully arose. Upon inspection,

his back showed no wounds, and his front showed only the redness from the hammering of the mallet.

Miraculous? Supernatural? The Rose-Croix University research staff undertook the investigation of this phenomenon. It was found: (1) that a human body can be made absolutely rigid through hypnosis; and (2) that a closely-grouped series of sharp implements, evenly distributed over a flat, unpliant surface, has nearly the effect of a dull, harmless instrument. Experiment with this yourself; for instance, hold your arm out rigidly and press against it a wire brush, or a series of "frogs" used in floral arrangements.

Though it be no demonstration of any psychic powers, the feat is nonetheless amazing and indicative of rigid mental and physical disciplines.



OUR inquiring assistant and undercover reporter who attended all the feature affairs of the recent Convention came up with the following feature on features—The Children's Hour Exhibit:

The theme chosen for this year's work was internationalism. Life in Norway and Sweden served to illustrate the way other people work and play. All the material necessary for the exhibit came from the countries represented and was loaned from private collections.

Both teachers and mothers were amazed at the interest shown in other lands and peoples by these two-to-five-year-olds. Not only were they interested momentarily but also they absorbed facts and retained their knowledge to a gratifying degree.

Four periods were devoted to colored slides. These included: Karlskrona, "Sweden's Annapolis"; Bastad, "the Swedish Riviera"; the Göta Canal, Lapland, Narvik, and the midnight sun. Slides of Norway's fjords and the parks of Oslo (not a part of the permanent exhibit) were shown at the regular Children's Hour.

* * *

It may be remembered that Soror Alice Appell of the Children's Hour Staff was in Scandinavia some two years ago. Much of the program material she brought home with her. Frateres and Sorores in Norway and Sweden, she reports, were extremely helpful through their gifts and counsel in making the work possible.

Sorores Gladys Lewis, Dorothy Muttowski, and Genevieve Sheerin, together with Soror Appell, comprise the staff of this exceedingly worth-while, edu-

cational AMORC experiment for pre-school youngsters.

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A rewarding series of discourses at the recent session of Rose-Croix University was concerned with prophecy. Various faculty members dealt with the nature, method, and result of prediction.

Again at a Convention session the theme reappeared. Frater Harold Hershenow of the AMORC Lecture Board gave his ever-popular discourse on Cycles.

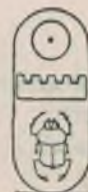
The recent date of August 20—eventful according to the almost universal pyramid prophecy—was particularly noticed and celebrated within the King's Chamber of the Great Pyramid by our Imperator, Ralph M. Lewis, and the Grand Treasurer, James R. Whitcomb.

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Information reaching Rosicrucian Park indicates that our Convention visitors from Java made an easy post-Convention conquest of Hermes Lodge in Los Angeles. Introduced to the Lodge by Deputy Grand Master, Joseph Guidero, Soror M. C. Zeydel, Grand Master General of the Grand Lodge of Indonesia, and Frater H. Zecha, Supreme Secretary of the same jurisdiction, received a warm fraternal welcome. By their graciousness and charm, these visitors immediately demonstrated how closely knit are the bonds of Rosicrucianism.

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British artists of the present century were practically unknown in the United States before 1940. It was a good ten years more before traveling exhibits of their work made them known throughout the North American Continent.



In August of 1951, thirty-seven pieces of twenty-one modern British painters were shown in the Art Gallery of the Rosicrucian Museum. In August of this year, twenty-seven further examples of contemporary British work were exhibited. Although some painters were represented in both offerings, the two shows are very different in character. Of the 1951 exhibit, it was reported: "There is a restless searching and probing about it all as though only one thing were agreed on and that is that prettiness holds no answer. Only in a few places does one feel that tranquility touches these painters at all. Their lines are strident, their colors violent and angry, their figures stark and clamorous."

Of this year's offering, it must be said that restraint and understatement are characteristic. These artists seem to a North American more what should be expected of a British artist. And yet, so far as is known, there was no attempt to separate those of radical technique from those of a more familiar. Both shows are comments on life by men and women in the British Isles whose sensitivity is as keen and whose feeling is as genuine as the next—German, Italian, Canadian, or Mexican.

What Gallery visitors should be concerned about is, "what are these individuals telling us about their realizations of life?" How nearly do their realizations match our own? What is the nature of the actuality behind these realizations—theirs and ours?

Only a handful of visitors to this show—or any other—it would seem feel anything in the nature of threat or challenge or comment when they stop in front of a painting or piece of sculpture. There is a language barrier. The artist speaks but the visitor moves uncomprehendingly on, and the moment of communication is lost.

Why can't the visitor—otherwise sincere and intelligent enough—understand unless the talk be sentimentally absurd or banally sweet? If the visitor were so posited within his own center as to rotate in harmony with life's rhythms, he would immediately know the depth or shallowness out of which another's comments come—but when he himself is questing in search of he knows not what, it would seem he

would at least recognize something of his own yearning when expressed in line and color.

Instinctively, it was noted in this exhibit, visitors turned to and away from a portrait of themselves without in most cases being aware of anything more than inner exasperation or "artistic" disgust. The picture was not called a portrait—it was not even helpfully labelled *Emasculated Man, Homo Dejectabilis, Ecce Homo, 1950 A.D.* It was simply called *Interior with Nude*, by Keith Vaughn. There were rich sermons in that piece; but visitors hurried by as though aware that in their looking at the picture they would be looking at themselves—stripped of clothing, dejected, bemused, and bewildered in a prison-house setting—stark and severe in its lack of softness—denied even the gift of self-conscious awareness. Man dazed by the fact of life stands immobile, unaware of any possibility of escape except through the avenue of inner retreat. What an object lesson!

An equally intriguing piece, this time softened by the feminine brush and pen of Barbara Hepworth, is a gouache called *Quartet*. It is a case in surgery with four white-clad figures intent upon their work. Their faces are the study—but the gaze centers on a hand where skill, learning, and beauty are gathered to a point. The eye moves round and round searching, analyzing, inquiring, and always comes to rest again upon this hand which Da Vinci would have pronounced exquisite.

An oil by R. Eurich called *The New Forest* was a noncontroversial middle-ground painting that seemingly pleased everyone. Unusual only perhaps in the compositional balance, color harmony, and palette-knife technique, the effect was nonetheless satisfying, romantic, and poetic. For an ultraconservative, this one picture alone would have made the show worthwhile; for an ultra-modern, it would have brought a sigh that such beauty must needs give place to reality.

Robert Colquhoun who was represented in the 1951 exhibit has an intriguing study in this, called *Figure with Bird*. In the French tradition, it is a sincere study—quizzical and enigmatic as it rightly is. The questions it provokes are real ones, too: Is the

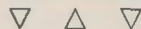
bird perched on the hand of the figure really free even though it is out of the cage? And is the bird not a symbol of man himself who struggles to be free of the shell of flesh which walls him in?

Violin Sonata, by C. Richards, is another "story" picture, setting forth the threefold effect of Bach.

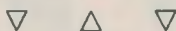
In the still-life offerings, the abstract by Ben Nicholson registers much more favorably than did his *Hibiscus* in the earlier show. The work called *Crystal and Shells*, by J. Wells, is masterly—low in key—the colors are gemlike, slow-burning but beautiful.

Exhibits such as this hold much more for the visitor than he may imagine. Here, as elsewhere, doors of under-

standing and enlightenment open in response to our knocking.



Ordinarily the Spanish word *la cocina* means kitchen. In San Jose—especially at Rosicrucian Park—it means Marty Salazar's papa's kitchen. The reason is that when Señor Salazar recently reopened his Spanish restaurant called *La Cocina*, Marty, who works at Rosicrucian Park in the Latin-American Division, invited all her AMORC colleagues to have dinner with her for free (that's right). And what a dinner! Really, to express satisfaction and thanks adequately one must say "¡Ay, que comida! ¡Muchísimas Gracias!"



Lost Books of the Bible



HE secret manuscripts or documents withheld by the early church are frequently referred to as the "lost books of the Bible."

Most of these so-called lost books are but the Apocryphal books; in other words, books of the

Hebrew and Christian Scriptures which were declared uncanonical by the Christians and suppressed.

The word *Apocryphal* as defined in its earliest use was applied in a praiseworthy sense to writings which were kept secret because they were vehicles of esoteric knowledge which was too profound or too sacred to be imparted to any save the initiated.

That there were many of these manuscripts is known through references to them in the Bible and other literature of the time. Also, discoveries of the past thirty years have revealed their existence. The following is a list of some of them:

Apocryphal books not included in the Bible.

I. Apocrypha of Jewish Origin:

The Book of Henoch
Assumption of Moses
Book of the Secrets of Henoch

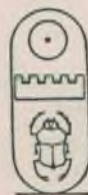
Fourth Book of Esdras
Apocalypse of Baruch
Book of Jubilees, or Little Genesis
Book of Jannes and Mambres
Apocryphal Psalms and Prayers
Fourth Book of Machabees

II. Apocrypha of Jewish Origin with Christian Accretions:

Sibylline Oracles
Testaments of the Twelve Patriarchs
Ascension of Isaías

III. Apocrypha of Christian Origin:

Apocryphal Gospels
Infancy Gospel of St. James
Gospel of St. Matthew
Arabic Gospel of the Infancy
Gospel of Gamaliel
Pilate Literature and Other Apocrypha concerning Christ
Apocryphal Acts of the Apostles
Apocryphal Doctrinal Works
Apocryphal Epistles
Pseudo-Epistles of the Blessed Virgin
Pseudo-Epistles of the Laodiceans
Pseudo-Correspondence of St. Paul and Seneca
Christian Apocryphal Apocalypses.



Bread in the Ancient World

By H. E. JACOB

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MANY persons are inclined to believe that bread has always been present, like water or air. At least they find it difficult to imagine that bread should ever have been missing from our ancestors' dinner table.

This opinion, however, is wrong. Bread is a great chemical discovery made in historical time, probably not earlier than 6,000 years ago. Thus, measured by the many thousands of years of human history, it is a comparatively recent discovery. How was it made? How did bread come into the world?

It was probably discovered by chance, and developed by people who liked to experiment. Certainly, the first Egyptians did not treat their cereal in any way essentially different from the inhabitants of post-glacial Swiss pile dwellings, who roasted their grain on hot stones and mixed it with water to form a paste. Very likely, these pile dwellers developed the procedure by dangling a vessel of porridge over a fire; furthermore, they would spread the paste on hot stones until it hardened in order to preserve the cereal from decay. This procedure, however, was also detrimental to its taste.

Such were the porridge and flat bread eaten for ages, first by prehistoric man and later by many of the civilized peoples of the ancient world. According to Pliny, the historian of nature: *For a very long time the Roman people lived on porridge, not on bread.*

Six hundred years B.C. even the



Greeks still knew nothing about modern baking, as can be seen from their vase paintings. Their “bread,” at that time, consisted of thin cakes baked over charcoal and rolled up for preservation like a manuscript.

When the German tribes first pushed down toward the Mediterranean they, too, did not eat bread, but oatmeal porridge just as the Slavs much later used their buckwheat “kasha.” Apparently they did not know that thousands of years before the great discovery of bread had been made in Old Egypt; and even the contemporaries of the Egyptians, the black-bearded Assyrians, preferred flat barley-cakes to bread.

Sour Dough

The Egyptians, however, by processing their grain differently, contributed tremendously to the progress of civilization. The people who (according to Herodotus' sarcastic observation) “did everything in a fashion different from ordinary mortals” certainly “knew how” in the case of bread. While all the other peoples tried to prevent decay of their foods by all kinds of religious and sanitary rules and regulations, the Egyptians deliberately permitted their dough to decay. They did not know our modern term for this process which they so ingeniously introduced, the process we call *fermentation*.

Today we know that the air contains billions of microorganisms eager for nourishment. What happened to

the dough of the Egyptians was that yeast spores mixed with the tiny traces of sugar contained in the paste of cereal and Nile water. By just waiting, the Egyptians gave time for the yeast spores to break up the sugar into alcohol and carbon dioxide. Owing to the viscosity of the dough, the bubbles of the carbon dioxide could not escape but, by pressing against the resisting substance, they puffed up the dough and loosened it. Later, of course, in the process of baking, the alcohol and the carbonic acid did escape; but the latter left its stamp on the bread by giving it that porous texture.

Indeed, the Egyptians had reasons to be amazed at the results of their discovery: when baked, their sour dough turned into something which was quite different from anything previously made of grain. Some strange magic powers seemed to have their hand in the matter. The new product, it was found, could be baked best in a cylindrical structure of bricks made of Nile clay, much better than over an open fire. So to the Egyptians it was the mighty spirits of the oven that made and shaped the bread. Flour, water, salt, and yeast performed their mysterious dance in the blasting fire. When they emerged from the flames, they looked like something entirely new. Neither the puffy, crumbly inside of the new product, nor its dark, fragrant crust in any way resembled those simple ingredients. It looked like a miracle, but one that could be repeated day by day. Friends of the first baker probably suggested one or another improvement. Perhaps it was not necessary to rely on the air for the yeast; a portion of yesterday's sour dough could be "implanted" in tomorrow's dough so as to leaven it. This advice by an unknown inventor proved highly valuable, and "reproductive sour dough" was as sacredly preserved in Egyptian households as was the hearth fire among other peoples.

It is impossible to trace the scores of minor discoveries that succeeded the basic discovery. Once the Egyptians had started to "play chemistry," they went on experimenting. Sesame, camphor, mustard and poppy seed, added variety, and before long there were more than thirty sorts of bread in Old Egypt.

Varied Viewpoints

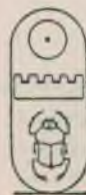
Constantly haunted by fear that the dead would suffer from hunger, the Egyptians painted pictures of bread on the walls of their tombs, images which they considered an effective pictorial magic. This is one of the main reasons why we are so well informed about the technique of baking in Old Egypt. A tomb painting of the bakery of Ramses III shows two men with long poles, trampling the dough as though they were dancing. Water-bearers are carrying amphorae to a table where another baker is kneading the dough with his hands. Molded dough is placed upon a heated baking dish and turned with the aid of a shovel. Nearby, fresh fuel is being filled into a large oven.

Thus, a dead man whose spirit was nourished with the spell of painted food could rightly recite:

*The bark of evening and of
morning
Brings me the bread that is
my meat
From the house of the Sun-God.*

However, there are more things that we can learn from Egyptian tomb paintings. We realize the truly artistic delight men must have felt in painting the manifold shapes of their breads 6,000 years ago. In these paintings we find round breads, cubical ones that look like suitcases, conical breads similar in shape to the straw hats worn by Mexican farmers, braided breads, and breads formed like birds and fishes; and even pyramids of bread which appear to repeat in their shape the mystery of the tombs of Egyptian kings. . . .

The art and custom of bread baking that began in Egypt gradually conquered the entire ancient world. No doubt, bread encountered opposition in its victorious march. The Hebrews, for instance, did not bake bread as long as they remained herdsmen. Abraham, and his people who lived in tents, could not afford to build heavy ovens of brick as were used by the Egyptians. Nor could they venture to transport heavy, three-foot-high pots of stone or metal, called *tannurim*, through grasslands and deserts. The early Hebrews rather parched their grain like the reapers in the Book of Ruth, or they set flat cakes to bake between layers of slow-burning



camel dung, as we are told in the Book of Ezra.

Besides the technical difficulties, however, the Jews had other reasons for objecting to leavened bread. Indeed, they were forbidden by Moses to approach their God Jehovah with sour dough, the Egyptian "symbol of decay." When Jehovah received the offerings of his people in the tabernacle, he permitted only unleavened breads to be placed upon the altar. That, at least for the use of the lay people, leavened bread was able to overcome the dislike of the priests was one of the achievements bread made in the Mediterranean world.

Curiously enough, even the Greeks, a people that had no religious objections to bread, at first did not favor the complete baking procedure. . . .

Medium of Exchange

Generally, the more easily an edible can be produced the more easily and widely does its use spread through all countries and cultures. Production of bread is anything but easy. It took more than taste and nutritive significance to open the road to world conquest for bread, but at last, the peoples discovered that bread was an enormously practical thing.

First of all, in ancient Egypt bread was not just an incidental food but the principal food of all Egyptians. Soon it also became a unit of measure. "Number of breads" was the measure of wealth, and the ovens throughout the country could be considered mints. Flour baked in an oven eventually became coinage. Actually, bread was money, and for centuries wages were paid in bread. (A serf usually received three breads and two jugs of beer a day.)

Of course, the size of the commonly eaten breads was standardized. All this engaged the attention of the neighboring peoples, so much so that the Greeks, for instance, called the Egyptians "The Bread-Eaters" (as first reported by Hekataios of Miletus about 500 B.C.). Both admiration and mockery are expressed in that nickname. At any rate, the Mediterranean peoples noticed to their astonishment how extremely well Egypt had solved the problem of mass starvation. There was no hunger left.

All wheat belonged to the Pharaoh who paid it in form of bread to his working people.

Baking, a Profession

Most profoundly impressed by the Egyptian example were the Romans. As long as they had no colonial empire, they were rather indifferent to bread. While in earlier times bread was baked at home (or porridge was preferred to bread), professional bakers emerge in Rome in 172 B.C., the year when Aemilius Paulus conquered Macedonia and its Greek-speaking people. Perhaps these first bakers were also of Greek origin. Soon they began to relieve the burden of Roman housewives by offering baked products for sale in shops. Their work was regarded as a highly trained craft. The popular mind considered them artists rather than artisans, and their social position was similar to that of an expert tailor in our days. Soon the Romans spoke of the *ars pistorica*, the art of baking.

As they were not gourmets by nature, the Romans were slow in learning that bread tasted better than roasted grain or meal. But having once learned this, they learned it thoroughly. Their painters, sculptors, and writers have left to us a wealth of information on how Roman bakers practiced their craft. According to Athenaeus, apprentices in many shops would work with gloves and masks of gauze, for reasons of hygiene. Special brands of bread were baked for Romans of refined taste. Besides the ordinary bomb-shaped bread one could buy *panis artopticus* that was baked while being turned on a spit. *Panis testuatus* was baked in an earthen vessel. "Parthian bread" was considered a special delicacy; before being baked, it was soaked in water. Unlike the ordinary bread, Parthian bread had to be extraordinarily light so as to keep on the surface of the water.

Bakers of sweets, of pastry, and milk bakers added to the number of craftsmen. Roman writers, like Cato and Pollux, have informed us about the ingredients of Roman cakes. These contained honey from Asia Minor and Greece (which was found to be better in taste than Italian honey); oil from North Africa; included also were cheese,

nuts, almonds, anise, peppers, laurel leaves, rice, and milk. The number of ingredients used by Roman bakers no doubt far exceeded the variety of ingredients utilized by our contemporary bakers.

Roman bakeries were mostly owned by freed slaves who nevertheless were highly respected men and frequently made fortunes (such as one, Vergilius Eurysaces, whose tombstone has been preserved in Rome). No wonder that the Roman bakers soon became conscious of their social importance. They formed guilds with their rights guaranteed by the State. The guilds defined the rights of the workers and regulated relations between bakers, slaves, and free apprentices. The guilds also had a voice in the religious life of Rome. On June 9, the date of the festival in honor of Fornax, the goddess of ovens, all baking implements and ovens were wreathed in flowers. The *corpus pistorum*, the representative body of the bakers, had to be reckoned with in Roman municipal elections. When a baker was said to deliver good bread (*bonum panem fert*), he was considered worthy of being elected to a local governmental position. Thus Paquius Proculus, a baker, became vice-mayor of Pompeii.

The Roman emperors confirmed these rights and even conferred special privileges upon the bakers, whom they termed "persons important to the welfare of the nation," until the day came when at last the bakers became *civil servants*.

Although they retained their guild rights—no one could establish a bakery without being licensed by the guild—they now were under the jurisdiction of the Minister of Food Supply (*Prefectus Annonae*). The two hundred and fifty-eight shops run by the bakers of Rome ceased to be private property of which the owners could freely dispose. They were not formally expropriated but became "state places" in which bakers and apprentices were allowed to remain as state officials. The state paid its bakers from the *fiscus frumentarius* (funds of the Department of Food Supply).

Conquest and Flour Sacks

Why did a state that was anything but socialistic take such a nutritional

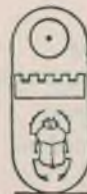
policy? Because in the period of the Roman Imperium, bread had become a political factor of enormous importance. A sufficient supply of bread meant social peace; lack of it, implied hunger and bloody revolution.

The main problem of Rome's domestic policy was to give everybody his share in the bread supply from overseas. In Italy proper, hardly any grain at all was grown. As long as Rome and the other large cities of the empire had enough bread, the proletariat remained quiet. No emperor could remain on the throne unless he was able to feed the *plebs frumentaria*, the army of the urban unemployed. Julius Caesar found himself compelled to supply no less than 200,000 recipients with free grain, alone in Rome proper. Later, their number increased sweepingly.

Emperor Aurelian introduced distribution of bread rather than grain, with two breads daily being the standard for each proletarian. More than 300,000 persons used to throng before the bakeries, blocking traffic in the narrow streets of the capital. Under Aurelian, the right to receive the dole was made a hereditary privilege, a measure that naturally invited the unemployed to multiply since they knew that even their offspring would be fed by the state for good and all.

It was flour, the "mortar of life," that built the edifice of the Roman Empire. As the Roman soldier conquered the world, he carried with him flour sacks affixed to the point of his lance; Roman soldiers civilized the barbarians by teaching them Egyptian baking along with the Roman Law. But bread was also responsible for the downfall of the Roman Empire. It was not because of local famines which could have been easily overcome. But when from across the Danube and Rhine the barbarian peoples invaded Roman territory, they interrupted all peaceful communications, not only in the distant provinces, but also those leading toward the core of the Roman world.

Supply became an insoluble problem. Roman grain stored in South Russia could no longer be transported into the starving province of Greece. Bread-growing England was lost; also, communications were cut from Africa to



Marseilles or Genoa; Egypt disappeared from the Roman orbit.

The fall of the ancient world was bound to affect the nutrition of all peoples that were part of it. Of course, bread suffered. Agriculture decayed, and the Middle Ages began with a series of famines heretofore unknown

in the civilized world. No Roman writer could have written that sentence in the medieval *Chronicle of Gembloux*, wherein hunger is so grimly compared to the siege apparatus of an army: "As the battering-ram crashes thunderously against the walls of towns, so hunger strikes the houses of rich and poor alike. . . ."



School of Life

By ELVIRA MOAN, F.R.C.



SOME pupils are taking music, others their beginnings in ABC's; some are taking mathematics, and so on, each one picking up where he left off the year before. But because memory does not carry over, each is trying to convince the other that what he is doing is the only right and proper study. So in life, confusion reigns and warring exists. Some complain because their lessons are hard. They do not realize that they have been made so by their neglect of them the day or days before. Along the way somewhere a glimmering of the reason for all this schooling becomes apparent. These pupils begin to state that their purpose is graduation from earth life; and they call upon everyone in the school to make haste, because if they don't graduate this year they are doomed.

Of course, graduation is the aim, but imagine the result when the pupils of the lower grades are told that they must graduate this year and that to do so all they have to do is "believe." They point to the Teacher and say: "See, He graduated and if you believe on Him you too will graduate."

The teacher is there ready to help the pupils when they request or need help but he cannot graduate for them.

Believing that you will graduate at

some time is a good thing but to be a diligent worker will get you there quicker.

Some of the pupils higher up have a flash of memory and they know that they have come the way of the students along the same path. They study the ABC's along with the beginners, and because they remember when they took these same lessons they understand the problems of the pupils and give them a helping hand. Meantime, they still work with their own lessons in living.

The one who is far advanced in knowledge needs to keep his humility because he may have been traveling a long time. If he becomes arrogant and looks down on his mates, he may find himself in the same position as a grade *twelve* pupil who ridicules one from the lower grades because he knows so little.

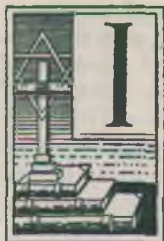
Having graduated, many return again to teach and guide pupils who are still laboring toward their liberation. The understanding pupil will encourage others to be diligent, happy, and peaceful, but he will not demand that they attempt lessons beyond their ability. An ounce of encouragement is worth a pound of condemnation.

One who is doing his work well, even though it be simple, may be making greater progress than one who is doing a more difficult lesson.



Our Nine Primary Functions

By M. J. HAYS, D. C., Ph. C., F. R. C.



IT is no longer news to say that there is something more than tissue that makes man alive—*something* that is very evident behind his every action, causing his heart to beat, his blood to flow, his glands to function. We call this something by many names: intuition, soul mind, life force, energy, or mental impulses. Mind is not tangible but we cannot deny its presence.

The throne of the mind is the brain; therein vibrations are generated. These vibrations are delivered over the spinal cord and nerves to all parts of the body, external and internal, and expressed as life itself.

The mind has different phases—the objective or educated and the subjective or soul and personality. The educated mind of course gives us control over many faculties of the objective world; but it is the subjective mind working through certain sections of the brain that gives rise to perception, memory, reasoning, etc.

There is no act committed by living man that is not the result of mind in matter—educationally or otherwise.

It has been abundantly proved that the nerves are the material conveyor of life-energy from the brain to the peripheral cells, and then back again from the periphery to the brain. For example, there are two different sets of nerves: one set, the *efferent*, which carries vibrations from the brain to the tissue cells, and another set called *afferent*, which carries vibrations or impulses to the brain for interpretation.

An electrical analogy is often used in explaining this—the brain being likened to a dynamo generating electricity, and the nerves to the electric wires conveying the current; for example, the brain sends out mental vibrations to the stomach, which process is expressed as digestion. Vibrations sent to the kidneys are expressed in the function of eliminating waste material. The expression of 100 percent of mind in 100 percent of matter formulates health, harmony, or ease. A lack of perfect expression is generally termed as dis-ease. Man breaks this simple generality down to long, complicated names of unpronounceable distinction, their hollowness echoing fear.

The laws of God are great in their simplicity; the laws of ease or body harmony are just as simple. Man often complicates these in his never-ending search for health and happiness.

When we are at ease, we have no sensation but radiant happiness; when we have discomfort, pain, or imperfect expression of the life force, we experience disease. The kind of disease depends upon the quantity, quality, or group of functions which are being abnormally expressed, because different nerves carry vibrations which, when expressed, give rise to different functions. Certain nerves have to do with sensation; a numbness in any part of the body shows an abnormal expression of the sensory function. There are other nerves that have to do with muscular movability, such as walking or moving the arms. These also can have an abnormal expression.

In summing up the normal expres-



sion of all life or nerve force, we find that nerves convey mental impulses. These can be classified as nine primary functions. Every disease, regardless of its expression, can be analyzed as an abnormal expression of one or more of these nine functions. Diagnosis, or the giving a group of symptoms a certain name, often strikes a patient with terror.

After cataloguing the nine primary functions, we find that all dis-eases can be analyzed as an expression of either too little or too much of one or of several of these functions.

Briefly, these nine primary functions are:

1. Motor—the tone or locomotion in muscles or fibres.
2. Calorific—the heat-producing function.
3. Sensory—sensation of feeling.
4. Secretory—the forming or transforming of fluids of the glands for use in our body.
5. Excretory—elimination of waste or valueless material from the body.
6. Nutritive—the building up of living material, or having to do with anabolism.
7. Expansive—the growth of new tissue and the formation of new cells.
8. Reparatory—the replacing and rebuilding of wornout cells with new ones.
9. Reproduction—the propagation of the species.

As has been stated, any dis-ease is a plus or minus condition—too little or too much of one or more of these several functions. For example, paralysis of a leg muscle shows an abnormal expression of the motor function—a muscle-minus, in other words. In torticollis, or wryneck, we have the taut muscle or the motor-plus condition prevalent. A chilliness of any part of the body indicates an abnormal expression of the calorific or heat-producing function, in a minus-degree. A fever, the opposite, indicates an abnormality of the same function, but in a “plus” or “too much” degree.

In a heart condition of slowness, we have “too little” activity; whereas, in its opposite, the fast heart, we have “too much.” In kidney dis-eases, the excretory function is involved: for example, in the case of *dropsy*, an elimination-minus quality is present; where-

as, Bright’s dis-ease is an expression of the overfunction of the eliminative organ. In all inflammatory dis-eases, we have the combination of the calorific or heat function and the function which has to do with elimination as well. Many epidemics, including the well-known one of the “flu,” are a manifestation of human bodies not eliminating poisons fast enough, and therefore being unable to adapt to the adverse environment. This condition strictly shows that the function of elimination is working in a minus-degree.

In the common ailment *lumbago*, we have the tightened lumbar muscle, showing a plus-condition of the motor function. In all prolapses of an organ or muscle fibre, there is also its opposite. During the dreaded dis-ease of active polio, we have “too much” of both the motor and the heat function.

The expansive function is expressing abnormally in all tumors—even in the simple wart. In such condition, a cell has been sloughed-off and wrongly replaced with a group of cells, rather than just *one new* cell replacing the *one old* cell. This is an expansive plus-condition of the expansive function. When this accumulation of cells, called *tumor*, no longer receives the nutriment necessary for its life and growth, the cells begin to degenerate, and there is developed that scourge of dis-eases, cancer.

If we break a bone and it is set properly, the reparatory function must express itself perfectly before the bone can heal. When such a break does not heal, an abnormal expression of the reparatory function in a minus-degree is indicated.

Are these not simple processes? Yes, they are, as may be observed by breaking down and analyzing many of the Cosmic forces which express themselves in man and in the universe.

The table of the nine primary functions and its explanations may not answer all of our problems. Its purpose is to give us a working view of the rhythmic and efficient expression of the life force as directed by the inner intelligence. In this supreme intelligence operating within us, we can discern the equation: that the simplicity of greatness is equalled only by the greatness of simplicity.



Change

By RODMAN R. CLAYSON, Grand Master



THE Greek philosopher, Heraclitus, taught that nothing in the universe is stationary; everything is constantly changing, is in motion, becoming something else. He said that because fire is a primary element and affects all the other elements, it has the ability to change their nature. He also said that "Matter is always becoming." He furthermore pointed out that while all is ever changing, there is only one thing that remains permanent, and that is the law of change and manifestation which underlies all. Think of our radioactive elements such as uranium, thorium, or actinium. They are constantly disintegrating, giving of themselves and undergoing change. We might look upon Heraclitus as a pioneer in the doctrine of relativity.

A law of nature is known by its manifestation. All matter manifests according to fundamental law. Over a period of time, a seeming or an apparent change becomes evident in matter. It passes through various changes of maturity, and then starts to decay or disintegrate. It never ceases to be; it only changes.

Change and motion are fundamental laws. Change is an important factor in the universal plan. All things are susceptible to change in the form of manifestation. Actually there is no one thing that can be utterly destroyed. The seeming destruction only brings about a multitude of new forms of manifestation. Not only is change going on everywhere in nature, including our

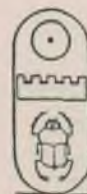
physical bodies, but also in our minds, in our interests and methods. We find the cycles of change in our seasons, in the flowering of plants, in the production of fruit trees. All about us, we find change. Inertia is stagnation and death.

Progression

Change brings about a difference in the characteristics of whatever is changed. In nature, such is not governed by intent but by motivating forces which bring about what appears to be a progression of development. This progression is a sequence of different forms which, to man at least, seem to move forward toward a higher end. Man, however, is the one who conceives ends or goals and states of perfection.

In making a change and to be consistent with our nature as humans, we should ascertain that the transition we are making is a progressive one. A change should not be made merely because of restlessness. There must be an ultimate end in view.

The realization that the consciousness within man is one with the Universal Consciousness, and that therefore nothing in the universe can function contrary or in opposition to it, will lead man to rely upon the growth of his own understanding and the ability to associate himself competently with universal purposes. With each forward step, man approaches a new horizon of understanding. The rise in culture and the use of greater mental effort have required a revamping of habits, of points of view, and of techniques. In line with the growth in understanding,



we frequently find that we have changed our perspective.

We can look upon our present lives, whatever they may be, as being the result of what we have created and done in the years behind us. We may continue the condition we have evolved. On the other hand, if we are not happy with the present circumstances, it is our prerogative to do what we can to bring about necessary changes. It is not meant that we should unnecessarily change our vocation, our business position or our environment, but rather that we should institute whatever personal change is necessary to adapt or adjust ourselves to whatever position or environment we may find ourselves in.

There are no prescribed certainties as to what you will gain from each year of life; there are no assurances as to the length of time you will live. Such are determined by your conduct, habits, and influences of heredity and environment. You cannot turn back; you must go ahead. As you proceed year after year, experiences which you cannot escape will be revealed. Some may be pleasurable, others painful; some, as you may learn, will keep repeating themselves unless you prepare for them and mitigate their effects. But for every circumstance that affects your life there are a hundred more awaiting your exploration, and this can be done intelligently. The right approach in exploring will greatly enrich your life. As philosophers have said, the greatest work of human existence is to live joyously and to bring this joy to others. It is also to accomplish something worth while. Life gives back no more than we put into it.

Because the fundamental purpose of all things is change and motion, change and motion exist as a living principle throughout the universe. Without it there would be no manifestation of life. That which ceases to move or vibrate or to be in action is lifeless. More and more we are coming to realize that every particle of matter, from the smallest grain of sand to the largest mountain of rock, has some function to fulfill.

Everyday Examples

As we look about let us see what change has done. Has not man harnessed the motion which is enslaved

in matter, and has he not caused it to serve him in a practical way? This is used as argument to convince us that God created only useful objects when He made even the smallest of existing things. Some might say that the snow lying upon distant mountain peaks is a useless element. But it could not possibly be useless when it is directed into channels of flowing water to serve in irrigating valleys far below.

In the industrial field we find innumerable and tremendously interesting conversions: weeds and wood transformed into paper; the sands of desolate deserts into glass and a mixture of plaster; discarded timber, wood pulp, and sawdust into fiber sheets to cover the walls of our homes and to make ornaments. Even the electrical sparks which interrupt the flow of electricity, and were once a cause of annoyance, have been utilized for many years as the fundamental basis for radio transmission. The rising and falling of the tides, the power of waterfalls and rivers, have been applied to serve man in constructive activities. These and many other wonderful realizations were brought about through constructive change.

It must be readily admitted that man is the highest form of creative expression on earth, and that he possesses more power and abilities than any other living creature; in fact, his potentialities are more dynamic than things mechanically made. His potentialities have been a help in his directing and controlling the inanimate and the animate things of life.

Man can do practically anything he wills to do. Even so, he has not seen what he can do nor has he sensed the potential power that lies in his mind and hand. This being true, we are forced to realize the fact that any man or woman who fails to create or move forward in harmony with the universal activities of the universe is doomed to suffer unhappiness. One cannot stand still in the march of evolution. Even the conclusions of science, in all its various fields, are subject to change. With the use of new and larger instruments, astronomers in making new calculations are finding that many stars are much closer to us than heretofore thought. At the same time Science is

discovering that galaxies of stars—that is, those Cosmic aggregations out beyond our own Milky Way Galaxy—are much farther away than it was previously thought.

Another change in the world of science, brought about by Harold Peake of the Naval Research Laboratory, as the result of new research into the speed of light has raised that speed to 202,000 miles per second. For years the accepted speed of light, as given by Professor Michelson, has been 186,000 miles per second. Also, in line with the idea that all is subject to change, there is the growing conclusion that the universe may quite possibly be expanding. If the universe and its forces were static, without motion or change, there could be no such expansion. The phenomena of change may be synonymous with evolution—that is to say, that which is moving toward that ideal state. If the universe is expanding, it is abiding by the law of change—and, in this case, from energy to what we call *mass*.

And so it is with the change brought about in our own evolution. The key to this is found in the statement that evolution begins in all things when the initial purpose of a new and higher order is manifested. It is understood that this begins with the recognition or sensing of an ideal or state above that which already exists. We, too, can enjoy an expansion of thought and action, broaden our horizons and interests, and cultivate new friends.

Change implies onward and forward, a progressive growth and perfection in all that is manifest. In nature we find that it is a fundamental law that every element is tending toward perfection and becoming higher and more evolved in its manifestation. This is in accordance with natural laws, laws that insure progressive gradations or cycles of evolution in spite of all the obstacles that may tend to thwart their operation.

We believe that the idea, the motive back of natural law, is to preserve life for the attainment of an ideal expression. Such preservation and expression recognize no man-made idea or law or the dictates of civilization. Reasoning, understanding, mental acumen, and spirituality have progressed because of our advanced thinking, because of the progressive change in thought. Also,

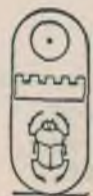
the Divine Consciousness within man has evolved. Education, environment, culture, and many other influences have brought about a continuous boon for the betterment of man. Our modern conveniences of living tend to help the physical evolution of man, although the evolution of his spirituality has somewhat lagged and is rather far behind the objective development he enjoys.

Man willfully cultivates the traits and instinctive tendencies which grow and become the dominating factors in his life, and the regulative powers in his thinking and doing. Because of change, psychologists and psychiatrists tell us that each great or small experience in life tests the moral strength, strains the voluntary limitations and conventions of man, and provokes the subtle power of his reasoning. Change and progressive advancement is a personal thing, and it is for each individual to manifest the highest qualities of which he is capable.

It is because of change that the man of today is a far cry from what he once was. He has evolved refinements of character, evidences of a moral sense, freedom from fear, an awakening of self-reliance, and a recognition of law and order; such qualities have brought our present civilization and culture where it is. This is a natural order of a continual change. "Man cannot rise higher than the level of his consciousness. Man must continually aspire to better and greater things of a higher nature." To this may be added: "If man were not to evolve, and God did not intend that he evolve, there never would have been any reason for putting man on earth."

The Individual

Man does not evolve collectively but individually. Change and improvement continue; however, it is difficult to know just how much progress has been made for the individual in this regard. The future of each individual and, in turn, that of society is in the making, since evolution and change are a part of the scheme and pattern of nature. Just how man will benefit from this is a personal matter. The gradual development of the power and natural tendencies of man's higher self leaves



man more highly evolved spiritually and in those qualities which make for greater advancement in all his activities.

In our progress we must not let worry and fear inhibit our thoughts. "As ye sow, so shall ye reap." What are we sowing by our anxiety, fear, and other thoughts which we entertain? What are we attracting to ourselves? A person should have no fear of change. Fear is not creative; in fact, it is destructive. Whether we desire changes or not, they are bound to occur. We should have no fear of these changes, and adapt ourselves to them. We should adjust ourselves to each change. We should try to get at the source or root of the cause, admit the mistakes and errors of the past, profit by them, and be guided accordingly, so that they are not repeated. We should allow our mind to be imbued with harmonious, creative thoughts and desires. Change adds to our fundamental knowledge. It brings necessary experience and knowledge which help us in facing the problems of today and the probabilities of tomorrow.

Have confidence in yourself; extend your horizons to new interests. Life, in broadening and extending its scope, is all powerful. The force of life is versatile and dynamic in its persistence. It ever strives to triumph over worldly limitations. The life force, permeating all things, is continuously and eternally manifesting itself in an ascending spiral.

As change persists, we continually try to cope more successfully with our environment. We endeavor to create

bigger and better things for ourselves in order to establish a more nearly perfect world in which to live. More and more, man is beginning to realize that with the struggle and hardships of life come the awakening and perfecting of the higher form of consciousness. More and more are the factors of conscientiousness, integrity, spirituality, creative ability, and higher aspirations and ideals being expressed. More and more, man is having a realization of his inherent kinship with all humanity. The past has made possible the present for you, and by the same token the life which you are living in the present is contributing to your future.

Comprehension of human dignity brings us happiness, contentment, and a satisfactory sense of progress. In evolutionary progress a great deal depends upon one's conscience, morals, and spiritual and philosophical ideals. Man should be proud of the responsibility which has been bestowed upon him; and if he glories in his work, he will be making a better world in which to live. Man's greatest happiness will result from his efforts to obey his aspirations and be free from the bondage of misunderstanding. It is the will to live life to its fullest, regardless of what the ultimate end may be, that makes this profound condition possible.

We should live lives of understanding, usefulness, and aspiration, regardless of what changes may occur. Change makes possible the complete expression of life, for life is an opportunity to live fully and purposefully for greater realizations and higher planes of understanding and consciousness.



"The reason I came into the Order and have remained all of these years is to find more ways of improving myself. I take it for granted that the reason most of you are in the Order is because there is some dross you want to burn out, some weakness you want to overcome, some strong point you want to build up. We can soon realize that while there are weaknesses in all of us, we are not all alike—neither good nor bad. We are just different, and each individual has his or her right to be different in a way that is in accordance with the light of his understanding and development."

—DR. H. SPENCER LEWIS,
late Imperator of AMORC

Reminiscing with Emerson

This year marks the 150th birth anniversary of the American philosopher, Ralph Waldo Emerson, and everywhere the literary world is acclaiming that our way of life is advancing toward him.

—EDITOR

ON "Compensation": Ever since I was a boy, I have wished to write a discourse on Compensation: for, it seemed to me when very young, that, on this subject, life was ahead of theology, and the people knew more than the preachers taught. The documents too, from which the doctrine is to be drawn, charmed my fancy by their endless variety, and lay always before me, even in sleep; for they are the tools in our hands, the bread in our basket, the transactions of the street, the farm, and the dwelling-house, the greetings, the relations, the debts and credits, the influence of character, the nature and endowment of all men. It seemed to me also that in it might be shown men a ray of divinity, the present action of the Soul of this world, clean from all vestige of tradition . . .

The farmer imagines power and place are fine things. But the President has paid dear for his White House. It has commonly cost him all his peace and the best of his manly attributes. To preserve for a short time so conspicuous an appearance before the world, he is content to eat dust before the real masters who stand erect behind the throne. . . . Under all governments the influence of character remains the same—in Turkey and in New England about alike. Under the primeval despots of Egypt, history honestly confesses that man must have been as free as culture could make him.

Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the

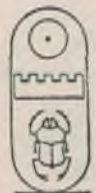


effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.

The good are befriended even by weakness and defect. As no man had ever a point of pride that was not injurious to him, so no man had ever a defect

that was not somewhere made useful to him. The stag in the fable admired his horns and blamed his feet, but when the hunter came, his feet saved him, and afterward, caught in the thicket, his horns destroyed him. Every man in his lifetime needs to thank his faults. As no man thoroughly understands a truth until first he has contended against it, so no man has a thorough acquaintance with the hindrances or talents of men, until he has suffered from the one, and seen the triumph of the other over his own want of the same. . . .

On "Spiritual Laws": When the act of reflection takes place in the mind, when we look at ourselves in the light of thought, we discover that our life is embosomed in beauty. . . . Not only things familiar and stale, but even the tragic and terrible are comely, as they take their place in the pictures of memory. The river-bank, the weed at the water-side, the old house, the foolish person—however neglected in the passing—have a grace in the past. Even the corpse that has lain in the chambers has added a solemn ornament to the house. The soul will not know either deformity or pain. If in the hour of clear reason we should speak the severest truth, we should say, that we had never made a sacrifice. In these hours the mind seems so great that nothing can be taken from us that seems much. All loss, all pain is particular: the



universe remains to the heart unhurt. . . . it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose.

The intellectual life may be kept clean and healthful, if man will live the life of nature, and not import into his mind difficulties which are none of his. No man need be perplexed in his speculations. . . . Our young people are diseased with the theological problems of original sin, origin of evil, predestination, and the like. These never presented a practical difficulty to any man—never darkened across any man's road, who did not go out of his way to seek them. These are the soul's mumps and measles, and whooping-coughs, and those who have not caught them, cannot describe their health or prescribe the cure. A simple mind will not know these enemies. It is quite another thing that he should be able to give account of his faith, and expound to another the theory of his self-union and freedom. This requires rare gifts. Yet without this self-knowledge, there may be a sylvan strength and integrity in that which he is. "A few strong instincts and a few plain rules" suffice us.

. . . Love should make joy; but our benevolence is unhappy. Our Sunday-schools and churches and pauper societies are yokes to the neck. . . . There are natural ways of arriving at the same ends at which these aim, but do not arrive. Why should all virtue work in one and the same way? Why should all give dollars? It is very inconvenient to us country folk. . . . We have not dollars. Merchants have. Let them give them. Farmers will give corn. Poets will sing. Women will sew. Laborers will lend a hand. The children will bring flowers. . . .

Over all things that are agreeable to his nature and genius, the man has the highest right. Everywhere he may take what belongs to his spiritual estate. . . . It is vain to attempt to keep a secret from one who has a right to know it. It will tell itself. That mood into which a friend can bring us, is his dominion over us. All the secrets of that state of mind, he can compel. This is a law which statesmen use in practice. All the terrors of the French Republic, which held Austria in awe, were

unable to command her diplomacy. But Napoleon sent to Vienna M. de Narbonne, one of the old noblesse, with the morals, manners and name of that interest, saying, that it was indispensable to send to the old aristocracy of Europe, men of the same connection, which, in fact, constitutes a sort of free masonry. M. Narbonne, in less than a fortnight, penetrated all the secrets of the Imperial Cabinet. . . .

If a teacher have any opinion which he wishes to conceal, his pupils will become as fully indoctrinated into that as into any which he publishes. . . . Men feel and act the consequences of your doctrine, without being able to show how they follow. Show us an arc of the curve, and a good mathematician will find out the whole figure. We are always reasoning from the seen to the unseen. Hence the perfect intelligence that subsists between wise men of remote ages. A man cannot bury his meanings so deep in his book, but time and like-minded men will find them. Plato had a secret doctrine, had he? What secret can he conceal from the eyes of Bacon? of Montaigne? of Kant? Therefore, Aristotle said of his works, "They are published and published."

No man can learn what he has not preparation for learning, however near to his eyes is the object. A chemist may tell his most precious secrets to a carpenter, and he shall be never the wiser—the secrets he would not utter to a chemist for an estate. God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened, then we behold them, and the time when we saw them not, is like a dream.

. . . Our dreams are the sequel of our waking knowledge. . . . Hideous dreams are only exaggerations of the sins of the day. We see our own evil affections embodied in bad physiognomies. On the Alps, the traveler sometimes sees his own shadow magnified to a giant, so that every gesture of his hand is terrific. "My children," said an old man to his boys scared by a figure in the dark entry, "my children, you will never see anything worse than yourselves."

. . . What can we see or acquire, but

what we are? You have seen a skillful man reading Virgil. Well, that author is a thousand books to a thousand persons. Take the book into your two hands, and read your eyes out; you will never find what I find.

. . . This over-estimate of the possibilities of Paul and Pericles, this under-estimate of our own, comes from a neglect of the fact of an identical nature. Bonaparte knew but one Merit, and rewarded in one and the same way the good soldier, the good astronomer, the good poet, the good player. Thus he signified his sense of a great fact . . . the great names cannot stead him [man], if he have not life himself. Let a man believe in God, and not in names and places and persons. Let the great soul incarnated in some woman's form, poor and sad and single, in some Dolly or Joan, go out to service, and sweep chambers and scour floors, and its effulgent day-beams cannot be muffled or hid, but to sweep and scour will instantly appear supreme and beautiful actions, the top and radiance of human life, and all people will get mops and brooms; until, lo, suddenly the great soul has enshrined itself in some other form, and done some other deed, and that is now the flower and head of all living nature.

On "Prudence." Prudence is the virtue of the senses. It is the science of appearances. It is the outmost action of the inward life. It is God taking thought for oxen. It moves matter after the laws of matter. It is content to seek health of body by complying with physical conditions, and health of mind by the laws of the intellect.

The world of the senses is a world of shows; it does not exist for itself, but has a symbolic character. . . .

On "Intellect." We are all wise. The difference between persons is not in wisdom but in art. I knew, in an academical club, a person who always deferred to me, who, seeing my whim for writing, fancied that my experiences had somewhat superior; while I saw that his experiences were as good as mine. Give them to me and I would make the same use of them. He held the old; he holds the new; I had the

(Continued on Next Page)

Fact . . . or Fancy



HALLOWEEN

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

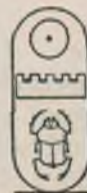
HALLOWEEN is the "eve" of All Souls' Day, a festival which is still observed all over the earth. In the church, it is known as All Saints' Day.

The origin of Halloween and All Souls' Day is lost, but the superstition remains that on All Souls' Eve the spirits of the dead return to their old homes and to their kin. The basis of this superstition is the ancient legend that the festival which the Romans called *Lemuria* was celebrated in propitiation of the dead whose bodies were either unburied or lost at sea. It was believed that if properly interred or burned, the soul would go on to its place of rest in the next world.

Lemuria and All Souls' Day belong to the so-called movable festivals in the ancient calendar. In earliest Rome, *Lemuria* was celebrated in February, close to the festival of the *Parentalia*, which commemorated *all* those who had passed on. This was the Roman All Souls' Day. Later, *Lemuria* and All Souls' Day were observed on May first. By another change in the calendar, All Souls' Day, now also called *All-Hallows' Day*, was moved to November first where it is fixed, and the eve before it is Halloween.

Does it not seem plausible that this ancient festival, world-wide in its observance, may have originated as a memorial to those who lost their lives at the sinking of *Lemuria*?

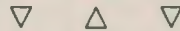
In the Rosicrucian Research Library are books relating many legends and superstitions associated with ancient festivals.



habit of tacking together the old and the new, which he did not use to exercise. . . .

. . . Entire self-reliance belongs to the intellect. One soul is a counterpoise of all souls, as a capillary column of water is a balance for the sea. . . . The Bacon, the Spinoza, the Hume, Schelling, Kant, or whosoever propounds to you a philosophy of the mind, is only a more or less awkward translator of things in your consciousness, which you

have also your way of seeing, perhaps denominating. Say then, instead of too timidly poring into his obscure sense, that he has not succeeded in rendering back to you your consciousness. He has not succeeded, now let another try. If Plato cannot, perhaps Spinoza will. If Spinoza cannot, then perhaps Kant. Anyhow, when at last it is done, you will find it is no recondite, but a simple, natural, common state, which the writer restores to you.



Sunrise and Sunset

By THOMAS HOLMES, F. R. C.



IN the mystical world considerable importance is attached to those periods in our daily lives when the Sun rises and sets. At such times, truer and deeper meditation and concentration can be obtained. As strictly natural phenomena, the zones of dusk and dawn are continually on the move across the face of the earth. What is the connection between such natural phenomena and man in his mystical moods?

Instead of accepting dawn and dusk as actually containing mystical properties, let us accept these twin periods as symbols which daily point beyond themselves.

Each day we enjoy two experiences or states which may or may not coincide with dawn and dusk. In ancient times these experiences, generally speaking, did coincide with the two periods which divide daylight from dark. The experiences referred to consist of the acts of awakening and falling to sleep. Often described as a borderline state, these periods when we are neither asleep nor awake are the moments when our minds are ordinarily most closely attuned with the Cosmic. Do we understand and appreciate this twice daily touch of Grace?

When we compose ourselves for sleep we are aided in withdrawing from the world brought to us by our senses, and we momentarily experience perfect Peace. During the few moments of awaking, before we are aware of our environment and our person we undergo a blissful, esthetic moment, always relinquished with regret. Who has not experienced and enjoyed these two states?

Just as sunrise and sunset point beyond themselves, so too the acts of falling asleep and awakening suggest possibilities entirely within the grasp of man. These daily experiences that come to all of us in such a natural way invite us to acquire the technique and ability to receive this Grace at any and all times, particularly so during our wakeful daily lives when we need it so much.

If we have learned or are learning to love our neighbors as ourselves, if we are building up a tendency to be of greater usefulness to our fellows, we will be compelled, sooner or later, to set ourselves a goal commensurate with that which we are building within us. Our deepest thoughts and greatest efforts should continually lend themselves toward acquiring the ability to enter at will this borderline or mystic state. Only from the Cosmic, through this mystic state, can we hope to derive the wisdom necessary for dealing with our fellow man.



ANCIENT SANCTUARIES

These stone portals lead to sanctuary chambers in the great temple of Luxor, Upper Egypt, on the east bank of the Nile. Luxor was like a pantheon, a temple dedicated to various gods through the centuries of its existence. Some were primitive in concept; others were symbolic of profound mystical meaning. Devotees would enter these chambers for meditation. Initiatory rites were often held in the adjacent great open courts.

(Photo by AMORC)

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Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. G. G. Remington, Master, Box 7061.

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Montevideo:

Montevideo Chapter, Avenida Millan 2638. Raoul Delay, Master, Constituyente 1492.

VENEZUELA

Barquisimeto:

Barquisimeto Chapter, Carrera 21, No. 327. Apartado Postal No. 64. Jacobo Bendahan B., Master, Carrera 19 No. 62-A.

Caracas:*

Alden Lodge, Calle Norte 11. Valentin Rivero, Master, San Luis A Sta. Isabel 94, San Jose, Caracas.

Maracaibo:

Cenit Chapter, Calle Belloso Nr. 9-B, 27. Roger A. Leal G., Master, Calle 93, No. 2-55.

(* Initiations are performed.)

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